

p

PERIODICAL ROOM  
GENERAL LIBRARY  
UNIV. OF MICH.

FEB 2 1949

# THE CLASSICAL WEEKLY

VOL. 42, NO. 8

JANUARY 24, 1949

WHOLE NO. 1094

EXHIBITION OF MANUSCRIPTS

THE COLLEGE BOARD'S OBJECTIVE TESTS IN LATIN

THE CLASSICS DEPARTMENT IN THE LIBERAL ARTS COLLEGE  
TODAY (*Oates*)

WE CALL THEM PAGANS (*Mohler*)

REVIEWS:

Worthington, Wordsworth's Reading of Roman Prose (*Wedek*)

Sheppard, The Wisdom of Sophocles (*Prakken*)

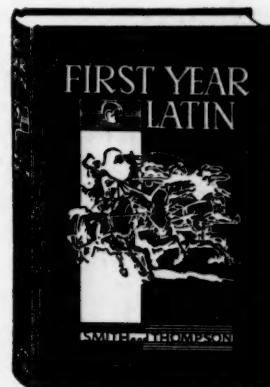
## THE LANGUAGE OF LEADERS

Latin has always been a leader among the studies of culture. Its value as a background for the learned professions of the Church, Medicine, and Law is obvious.

Latin has also been a basic factor in the success of the world's great leaders. Particularly is this true of the English-speaking peoples among whom it is well understood that the masters of English have first mastered Latin.

Enrollments in Latin are today larger than heretofore, though the select fraction of those who study this subject is less than it was when high schools were smaller.

Latin is more esteemed than ever. Little profit is to be gained by listening to those who are unschooled in Latin and who, therefore, recommend less valuable subjects in its place.



## ALLYN and BACON

BOSTON

NEW YORK

CHICAGO

ATLANTA

DALLAS

SAN FRANCISCO

# THE CLASSICAL WEEKLY

Volume 42 contains issues dated: October 4, 18; November 1, 15; December 6, 20 (1948); January 10, 24; February 7, 21; March 7, 21; April 4, 18; May 2, 16 (1949).

Published semi-monthly from October to May inclusive by The Classical Association of the Atlantic States. Place of Publication: Bennett Hall, University of Pennsylvania, Philadelphia 4, Pennsylvania. Printed by Business Press, Inc., Lancaster, Pa.

Edward H. Heffner, Editor, Bennett Hall, University of Pennsylvania, Philadelphia 4, Pennsylvania.

Franklin B. Krauss, Secretary and Treasurer, The Pennsylvania State College, Box 339, State College, Pennsylvania.

Associate Editors, Wm. C. McDermott (for Book Reviews), University of Pennsylvania, Bernice V. Wall (for materials for secondary-school teachers), Taft Junior High School, Washington, D. C.

Contributing Editor, Donald W. Prakken, Franklin and Marshall College, Lancaster, Pennsylvania.

General subscription price: \$3.00 per volume in the Western Hemisphere; elsewhere \$3.50. Price to members of the C.A.A.S.: \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 20 cents, to others 30 cents prepaid (otherwise 30 cents and 40 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price. For residents of New York, New Jersey, Pennsylvania, Delaware, Maryland, or the District of Columbia, a subscription to THE CLASSICAL WEEKLY (or, alternatively, to The Classical Journal) is included in the membership fee of The Classical Association of the Atlantic States, whose members are also entitled to The Classical Outlook and The Classical Journal at special prices in combinations available from the Secretary.

Entered as second-class matter November 7, 1945, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

## EXHIBITION OF MANUSCRIPTS

The Walters Art Gallery is organizing an extensive exhibition of western European illuminated manuscripts ranging from the eighth through the sixteenth century. The display will be installed in the exhibition galleries of the Baltimore Museum of Art, and the formal opening on January 27, 1949 will coincide with the annual meeting of the College Art Association, to be held in Baltimore on January 27, 28 and 29, 1949.

This will be the first comprehensive attempt ever made to present the finest possessions of the country in this field. Over 200 items selected from collections both public and private throughout the country will represent the most important achievements of American collecting during the past 200 years and more. Important loans are being made by the Pierpont Morgan Library, the New York Public Library, the Library of Congress, the Philadelphia Free Library, the Boston Public Library, the Universities of Harvard, Yale, Princeton, and the National Gallery of Art, as well as other museums and numerous private collectors. Visitors will have an opportunity to see not only the most renowned manuscripts owned in America, but many important ones that are virtually unknown.

Since the exhibition stresses the work of western European scriptoria, the great majority of the manuscripts will be in Latin and will represent the whole development of writing from Merovingian times onward in various regions.

Humanist manuscripts will be particularly strongly represented.

The opening on January 27 is expected to attract a distinguished gathering of art historians, bibliophiles, collectors, and personalities of the museum and literary world.

## THE COLLEGE BOARD'S OBJECTIVE TESTS IN LATIN

(Statement by the Committee of Examiners in Latin)

The objective-style tests of the College Entrance Examination Board, which have been in use for Latin since 1942, have been the target for a great deal of criticism on the part of secondary-school Latin teachers. Some of the criticism has been valid, and the Committee which sets the Latin tests has tried to profit from it; but a good many of the complaints seem to stem from misapprehensions about the nature of the tests or from insufficient knowledge of the practical problems involved. Therefore, the undersigned members of the Latin Committee have requested the editors of some of the journals in the classical field to allow us space for a brief statement.

Some of the bitterest criticisms in the past were caused by the secrecy in which the test was enveloped; teachers felt that they could not prepare their students for an examination when they knew nothing about its nature except what they could learn from the statements of students who had just suffered through it.

Such statements were generally inaccurate, not to say highly colored by the student's nervous tension. At present, every candidate is sent a pamphlet (the *Bulletin of Information*) which gives full particulars about all of the tests and samples of the questions set in each. The candidate is expected to consult his various teachers, go over the sample questions, and decide which of the tests he is best equipped to take. Of course, the questions used in the actual tests will remain secret. In all subjects, the aim is to frame tests for which the candidates cannot be crammed or coached. The sole preparation for the present Latin test is a thorough grounding in the language itself.

A typical Latin test at present consists of the following parts: Part I—25 items, each consisting of four Latin words or phrases, two of which are related in meaning; Part II—25 English words or phrases, each followed by four Latin words or phrases, of which one is a correct rendering of the English; and Part III—four short Latin passages, two prose and two poetry, with (1) questions on comprehension of vocabulary in context, (2) incomplete statements in Latin based on the content of the passage, each followed by four suggested completions in Latin, of which one is correct, and (3) a number of True-False questions in English, on the passage. The total number of items on the present tests is just over 100.

In choosing the Latin passages for the tests, every effort is made to use standard, classical authors; but passages must be found which are not read in schools—or, at least, are not to be found in any American textbooks. When later Latin passages are used, the examiners feel free to revise the Latin to conform to more familiar, classical vocabulary and idiom.

The Committee is by no means complacently satisfied with all its tests in the past. On the contrary, it has worked constantly to improve them and will continue so to work in the future. It has been particularly concerned with length and with difficulty. Although the Latin test is similar in form to the other language tests, many candidates (and teachers) have reported in the past that it was too long and harder than the French and Spanish tests. In part, this is

a reflection of the fact that Latin is a more difficult language. We have therefore experimented with the length of the test and have searched for easier questions. The number of items has been reduced from about 130 (which less than half the candidates finished) to more nearly 100. On the test of April, 1948, despite the fact that about half the candidates had studied Latin for less than four years, about 70% of all candidates finished the 109 items. This figure seems to be as nearly ideal as we can make it.<sup>1</sup> To ensure having a sufficient number of easy items in the test, the Committee has recently been reusing a certain number of questions which the Board's Department of Statistical Analysis recommended as having been found both easy and valid<sup>2</sup> in testing candidates in the past. At present, therefore, the tests are made up of a combination of old, carefully selected material and new items devised to match the old in difficulty. In addition, at the suggestion of one of our critics, we have added brief explanatory titles in English to each Latin comprehension passage. As a result of these changes, according to the evidence so far available, the test last April was the most successful ever given: the desired percentage of students finished, the average "raw" score was appropriate (somewhat above 50% correct answers), and the general accuracy of measurement was somewhat higher than we have attained before. It may be noted in passing that the students found the German and French tests more difficult than the Latin test this year. The percentage of correct answers averaged 57 for Latin, 52 for French, 55 for German, and 58 for Spanish. One student answered correctly 97 percent of the questions on the Latin tests.

One of the important arguments for the present type of test is the practical matter of scoring. There can no longer be any question of gathering together a group of skilled teachers of various subjects at the end of June for a week or more of reading and scoring papers by hand. The great majority of candidates now take the tests in April; in these days of mass pressures on Admissions Offices, the colleges must have their scores by early May. This in-

volves scoring, checking, and reporting on about 40,000 candidates in less than a month. Speed, combined with accuracy, is vital. Even if it were possible to gather enough Latin teachers at the end of April (during the academic term) to read written translations from the 2,500 Latin papers, there are good reasons for believing that the results thus obtained would hardly equal in accuracy the results secured from the present tests. It is now possible to score all papers twice, and if there is any discrepancy, papers are referred to a third reader. Further, since all foreign language tests<sup>3</sup> are of the same type, it is now possible to report scores to colleges in such a way as to enable them to compare directly the linguistic ability of students taking different languages and to take into account differences among candidates in years of secondary-school training in the language.<sup>4</sup> From the colleges' point of view, the present tests provide a very accurate prediction of a student's ability in various subjects and at various levels: for example, many colleges now place their entering students in language classes according to their scores in the CEEB tests in the language, without much regard for the number of years they have been exposed to the subject in school.<sup>5</sup>

Nonetheless, despite the many practical advantages of the present system, the Board might be persuaded to return to the older-style tests if it could be clearly proved that the practice of having a candidate write out translations provides a better and more accurate measure of his knowledge of Latin. But it is our belief that if statistical evidence as to the comparative effectiveness of the two types of examination for the prediction of performance in Latin classes in colleges could be obtained, the objective type would show up well. One reason for this belief is suggested in what follows.

The most frequent criticism which the Committee has received might be phrased somewhat liked this: 'The study of Latin provides many values besides the mere knowledge of a language. Chief among these values is the ability to express in clear and correct English ideas set forth in another medium. Since a large amount of time in 2nd, 3rd, and 4th year Latin classes is devoted

to such training, the Latin examination should test this.'

Now, the Committee strongly believes that the study of Latin provides many added values to a secondary education: training in logical analysis, knowledge of and precision in the use of English, and so on. We only ask whether the Latin examination is the correct place to test such training. Would it not be unfair for us to devise a Latin test in which the glib writer, the student with a flair for arresting phrases or with a command of English synonyms, could outshine the candidate who understands the Latin but cannot express himself so well? Other tests, especially the English composition and the verbal section of the Scholastic Aptitude Test, measure such skills, and the Latin teacher can rest assured that the training he has given in the use and analysis of English has not been wasted. It is a noteworthy fact that in the verbal section of the Scholastic Aptitude Test those candidates who have also taken the Latin test have year after year attained an average well above that attained by other candidates.<sup>6</sup>

The Board has wished its language examinations to measure solely the candidates' ability in the language. One of the ultimate aims of language study is to enable the student to comprehend an idea directly in the original tongue, without the intermediate step of rephrasing it in English. Even though this aim is less frequently achieved than we might wish by students of Latin in our schools, much of the Latin test, especially Part I (matching vocabulary items in Latin) and the completion items based on the Latin passages, is directed toward testing such skill or potential ability.

A further point deserves mention. Some Latin teachers have objected to the tests on the ground that no opportunity is provided for the candidate to display his knowledge of grammar or his skill in composition. As a matter of fact, however, many of the items in Part II and some of the questions on the comprehension passages are specifically designed to test acquaintance with grammatical rules and ability to make syntactical distinctions.

Reference should also be made to a criticism

wh  
cer  
'It  
wit  
wa  
lea  
cei  
a  
Wi  
Th  
fou  
to  
for  
stu  
is a  
suc  
bein  
of A  
psy  
spe  
lect  
inci  
(wh  
styl  
to s  
In  
exp  
con  
such  
eng  
leve  
tinu  
We  
indi  
time  
with

1 A  
finis  
the  
beco  
exam  
order  
pena  
2 A  
thos  
age  
3 T  
Latin  
4 S  
47-48



which is frequently heard and which was recently voiced in vigorous fashion as follows: 'It is most appalling to see how often students with a very poor background can guess their way through the present examinations, which, learnedly and ingeniously as they may be conceived and prepared, very often turn out to be a "field day" for guessers and gamblers.'<sup>1</sup> With reference to this two things may be said. The first is that colleges and universities have found their students' scores sufficiently reliable to justify using them, as pointed out above, for determining what classes and sections the students shall enter. The second is that this is a criticism, not of the CEEB Latin test as such, but of a type of examination which is being more and more widely used at all levels of American education with the blessing of those psychologists and teachers who have made a special study of methods of evaluating intellectual accomplishments. It might be added, incidentally, that success in translation at sight (which was the principal ingredient in the older-style Latin tests) necessarily depends, at least to some extent, on intelligent guessing!

In conclusion, the Latin Committee wishes to express its thanks for various suggestions and constructive criticism in the past. We welcome such suggestions, for we are all professionally engaged in the teaching of Latin at various levels and are earnestly concerned with the continuance of Latin in our schools and colleges. We are ready to make whatever changes seem indicated by new circumstances from time to time and hope that our critics will keep in touch with us.

## NOTES

<sup>1</sup> About two-thirds of the candidates should be able to finish the objective tests; if many more than this finish, the brighter students complete the test too early and become bored or restless. In an intelligently constructed examination the last few items are extremely difficult in order to keep these students profitably occupied without penalizing the rest.

<sup>2</sup> A "valid" question is defined here as one which those students tend to get right who do better than average on the test at a whole.

<sup>3</sup> These include not only French, German, Spanish, and Latin but also, since April, 1948, Greek and Italian.

<sup>4</sup> See *The College Board Review*, 1 (April, 1948), pp. 47-49, on the careful adjustments made to correct for

various differences in the groups taking different language tests.

<sup>5</sup> Some particulars concerning the methods of scoring the CEEB tests may not be out of place, especially in view of the persistent misapprehension that a student may be said to have passed or failed one of these tests. The figure reported by the Board to the colleges merely indicates the student's standing in relation to all other candidates who took the same test. On the scale used, after various corrections, 500 is chosen as the average: i.e., 500 is the average score made by a typical group of Board candidates. The individual scores range from 200 to 800, with no "passing," "failing," "honors," or other dividing line. On foreign language tests, the colleges take into consideration the number of years a candidate has studied the language: e.g., 460 is the average for those with two years' study, 520 for those with three years, and 580 for those with four years. Each college then decides on the basis of all the evidence, not merely on one examination, whether to admit the applicant. One advantage of this system of scoring is obvious: if a test is harder one year than another, or in one language than in another, the relative standing of all the candidates, and hence the corrected scores, will not be seriously affected, since the whole group has suffered equally.

<sup>6</sup> Unfriendly critics have suggested that this fact is not the result of studying Latin, but that the brighter students elect Latin to begin with. Latin teachers, we feel sure, will not quarrel with the suggestion that the election of Latin as a subject of study is one of the marks of a high intelligence!

<sup>7</sup> *C. W.* 41 (1947-8), p. 136 (in an article by Francis W. Schehl on 'The Survival of Classical Languages').

JOHN K. COLBY  
FLOYD C. HARWOOD  
C. T. MURPHY  
L. R. SHERO  
JOHN W. SPAETH, JR.

## THE CLASSICS DEPARTMENT IN THE LIBERAL ARTS COLLEGE TODAY\*

The standard approach to any discussion of the Classics in liberal arts colleges today is characterized by a spirit of gloom. In my opinion, the gloom is unwarranted, for a realistic analysis of the situation reveals the fact that classicists at the present time have an almost unlimited opportunity, if they will but capitalize on the factors in current educational trends which are undeniably favorable.

The various reasons lying behind the predicament in which we now find ourselves are not far to seek. We well know that in virtually all colleges and universities in the late Nineteenth

and early Twentieth Centuries, classics departments enjoyed an extremely favorable position. Professional proponents of the life and culture of classical antiquity controlled a considerable proportion of the curriculum of colleges and, for the most part, believed that this advantageous position would remain unchanged until the end of time. Since study at the graduate level was not widely available in this country, the young professional classicist, almost without exception, went abroad to study in German universities. With the return of these men to American institutions, classical scholarship received an impetus of great importance. From the methodological point of view, American research in Classics profited greatly by this infusion of German influence. On the other hand, there was a reverse side to the medal, not only because of the favored position of classics departments which tended to lull scholars into a sense of false security, but also because of the too heavily scientific nature of the German approach. Questions of relevance and value in the subjects treated or in the investigations projected were not taken into account. The attitude widely held was simply that any job of work in classical research was automatically self-justifying. No questions were asked.

I am afraid that as a result of this complex of factors our predecessors in the field assumed an attitude of intolerable arrogance in their relations with colleagues in our sister disciplines. I dare say that in every institution at the time when, let's say, such subjects as Modern Languages and English were clamoring for their proper positions in the curriculum, classicists, on the whole, were the leaders in attempting to forestall these claims of the newer disciplines.

As we all know, gradually these new areas found their way into courses of study and at each inroad the territory of the Classics was diminished. One by one, classical requirements were eliminated and at each new step in the process classicists became more and more on the defensive. It may be that there was no alternative position for the classicist to assume. Yet, the upshot of it all was that classicists were always holding ever diminishing lines and have

been for the last 25 or 30 years doing very little else than apologizing. Furthermore, it is sad to report that not always have their apologies been any too sound. The trend which I have just outlined in general continued up to the outbreak of the recent war, when the Classics received a severe body blow. Almost every other subject was studied, in one form or another, by Army or Navy college trainees, but at the undergraduate level during the war years, the study of the Classics virtually ceased.

With this general background in mind, let us look for a moment at the situation as it is today, two years after the cessation of hostilities. So far as I can see, one can appraise the present situation by pointing out first that in the colleges undergraduate courses in the original Greek and Latin are very sparsely elected. In this area we are compelled to begin building from the very bottom. On the other hand, I believe that the general situation or the basic climate of many of our best colleges of liberal arts is favorable. This condition arises, I should say, because of the markedly increased interest in general liberal arts education as contrasted with vocational training. It is obvious that no general education program can neglect the Classics and thus I believe that our sister departments in the Humanities and the Social Sciences are now tending more and more to become our friends; I refer to those very disciplines which were hostile to us during the years when we were so busy 'repelling boarders.'

What I propose now to do is to describe the way in which we have been attempting to meet this situation at Princeton. I do not know to what extent our attack on the problem is shared by other universities nor to what degree other classicists would agree with our methods. I, therefore, offer this description for what it is worth and with the hope that it may stimulate constructive criticism. However, before I proceed I think I should emphasize two or three relevant facts. At the moment, to the best of my belief, our Department enjoys the respect and unqualified support of the University administration. This is evidenced by their willingness to supply us with an adequate staff and

with ample opportunity for leaves of absence in order to pursue research. Secondly, I see every evidence that our colleagues in related fields trust us and respect us. And thirdly, we have all been very much encouraged by the fact that there is a new vitality in graduate study evidenced by the largest number of graduate students for next year that the Department has known in the last 25 years, as well as the best in quality that we have seen in the last 15 years.

Our whole approach is based on one fundamental vow that we have all mightily sworn: and this is that under no circumstances will we ever apologize for the Classics. The value of discipline, so far as we are concerned, is absolutely taken for granted. Rather we are attempting to regard ourselves as stewards of invaluable material which no sound program of liberal education can afford to neglect. With this basic premise in mind, we have regarded our function in the university as having a primary and a secondary aspect.

Our primary obligation is to provide to the best of our ability for undergraduate and graduate students a solid course of training in the languages and culture of Greece and Rome. To be sure, only a handful of students elect upper-class courses in the original, yet this year a considerable number have commenced the study of Greek. Not only should students who major in this Classics program receive the time-honored benefits of a classical education but also from among their number must be drawn our future graduate students so that there will be an adequate supply of trained classicists to teach the material in general education courses which are being offered in great numbers by many colleges and universities. It is absolutely essential that classicists be trained to do this teaching and that courses in ancient literature, history, and philosophy not fall into the hands of those who have not been professionally educated in our field.

The second aspect of our dual function appears in a series of carefully articulated 'service' courses which do not involve the use of the original languages. This function is thoroughly in

keeping with our basic conception of ourselves as stewards of invaluable material. We have tried to design these courses so as to make the Classics, *i.e.* the literature, life and thought of antiquity, as available as possible to as large an audience as possible.

In this respect I know there has been considerable controversy and for this reason I should like to spend a little time outlining our series of 'service' courses. In the freshman year, we offer a course on the Greek Creative Spirit, in which we concentrate upon Homer and Greek Tragedy. This is followed by a comparable course in Latin literature. In the sophomore year, we offer a pair of courses designed to relate the literature and the historical writings of antiquity with allied areas in the Humanities and the Social Sciences. One of these on the literary side deals with Greek and Roman criticism and concentrates on the appropriate plays of Aristophanes and the critical or aesthetic dialogues of Plato. The other course, which is entitled 'Ancient Historians and their Philosophies of History,' concentrates on Herodotus, Thucydides, and the Latin historians and endeavors to bring out the philosophical and political ideas which were most influential in their composition. For juniors and seniors we offer general historical courses in Greek and Roman History supplemented by another course which is entitled somewhat ambitiously 'Main Currents in Greek and Roman Intellectual History'. These courses not only build on the sophomore course in the ancient historians but also cover the ancient field for those students in the Department of History who wish to make it one of their special areas required for their departmental concentration. On the literary side, we offer a course in English literature and the Classics which attempts to perform an analogous function for students of English literature. In addition to these courses already mentioned, we offer a somewhat more technical course in Roman Law, which has been elected very steadily by the political science major who is looking forward to a future career in the law. As you can see, we have done our best to cover the most important areas of literature, philosophy,



and history in these 'service' courses. No one of them has been a required course but I am glad to report that they have been elected in sufficiently large numbers so that from the budgetary point of view, we have been able to maintain an adequately diversified staff. With such a staff we have been able to offer both for undergraduate and graduate students a full program of essential courses in the original.

As I indicated before, I am aware that there is considerable feeling amongst classicists that a program which does not involve the use of the original languages has worked against the best interests of the subject. I am constrained to say that our experience at Princeton has been definitely to the contrary. In fact, in not very large numbers but, in very steady numbers, interest in the field which has been aroused by one of the 'service' courses has led students to elect work in the original languages. In other words, our own experience has indicated that far from being a liability the service courses have actually proved to be an asset for us in our primary job of presenting work in the original.

In addition to the actual curriculum which the Department has offered, we have done our very best to make the most of every chance to cooperate with closely allied departments. Thus from its very beginning we have had a representative on our Divisional Program in the Humanities, an honors course of study which makes for the integration of the several humanistic fields with one another. Likewise, we have shared in the cooperative course known as 'The Western Tradition: Man and His Freedom,' which my colleague, Professor Murphy, described in detail to you in an earlier meeting of this Association. Furthermore, at the present time plans are being laid by the Division of the Social Sciences to offer, as one of its alternative fields, Fifth Century Greece, which will be presented along the lines of the area study method. If the plan goes through, this work for students in the Social Sciences will be supervised by the Department of Classics.

My whole argument in favor of the foregoing solution for the operation of a Classics Department in a liberal arts college is based upon a

deep principle in things which may be summarized in this way: all meaning or significance that may be attached to any object or event or activity is a function of its context. This principle appears to be valid in all situations. It is as valid when applied to a word in a given sentence where the word's meaning is really determined by the context in which it appears as it is when applied to far more complex objects. For example, if one should ask what is the meaning of a great discipline like English literature one would be forced to reply that the real meaning of English literature is to be found in its relation to the historical and philosophical context in which it appears. The principle, I believe, applies with even greater force to the discipline of the Classics. The meaning and value of the Classics are not to be found in the Classics considered in a vacuum and isolated from all of its vital relations with other aspects of human knowledge. Rather its meaning and value appear when viewed in its appropriate context.

I think we have a very excellent example of the type of approach which I have in mind in Arnold Toynbee's great work, *A Study of History*, which has attracted so much attention recently. One should not forget that Mr. Toynbee began his career as a classicist and it was from his profound knowledge of Graeco-Roman history that he was able to embark upon his larger historical and cultural generalizations. In my opinion, there is only one reason why Toynbee's work has suddenly stood out over and above the recent average of historical writing. It is simply because Toynbee realizes fundamentally that the historian must face squarely the question of the meaning of history and the question of the destiny of man and of the light that history can throw upon it. In other words, it is the explicit philosophical orientation of Toynbee's work that gives it its stature. Beyond any doubt he has found a meaning in the Classics by viewing the discipline in its context.

So far as I can read the present situation, I believe that we have every ground for high hopes for the future, if we take full advantage of the features of the liberal arts college today which can and will work in our favor. I look



forward to a steady increase in the number of students who will be trained in the core courses in the original languages, a number which will probably level off, so as roughly to correspond with those who major in the technical fields of mathematics and physics. I see no reason to doubt that with a proper balance between a core curriculum and an appropriate battery of service courses, Classics departments can do their indispensable share in providing liberally educated men and women upon whom and upon whose leadership the future of the world's civilization depends.

## NOTES

\* Paper read at the Fortieth Annual Meeting of the Classical Association of the Atlantic States, in Washington, D. C., on May 9 and 10, 1947.

WHITNEY J. OATES

PRINCETON UNIVERSITY

## WE CALL THEM PAGANS\*

In a world as full of controversies as ours, it may seem inappropriate to start a fresh one on behalf of persons comfortably interred centuries, or even millennia ago; but when one's life work throws him into close association with people, he comes to like them, and to take offense at even unintentional affronts. Such an affront I find in the universally accepted use of the word 'pagan' to apply to anyone not professedly adherent to one of the major faiths of the modern world. This situation was endurable when it merely bracketed a few eccentric intellectuals with the citizens of ancient Greece and Rome; but when an inevitable extension of this usage links Hitler and Himmler with some of the most saintly characters whom this planet has produced, language, which should express thought, serves only to confuse it. The irony of the situation is effectively highlighted in a caption in the *Beginning Greek* book which we use, 'Strange Doctrine for a Pagan', accompanying Socrates' statement in the *Gorgias*, 'If I should have to choose between doing and suffering wrong, I should prefer to suffer it'.<sup>1</sup> Strange? No, only typical of the great moral teacher of our old friends who faced the ultimate wrong

of his fellow-men with the calm assurance that no evil can befall the good man in this life or after it. Certainly in the minds of the competent scholars who wrote that textbook there was nothing incongruous about the association of high ideals with the greatest of the Greeks. But to the average American, 'pagan' means wicked, godless, superstitious, damned. Personally I have been mildly annoyed to find college students who didn't realize that Cicero believed in one god, or assumed a sceptical air when I suggested that Vergil didn't accept a physical Aeolus or Cupid. A sense of fair play should prevent us from attributing a puerile mentality to lifelong students of the problems of religion; and if Cicero in his starry ether or Vergil in his Elysian Fields happens not to be concerned with our biased judgments, we should remember that one prejudice leads to another, and that effective liberalism must be free from limitations of time as well as space.

This world, which is crying for unity, is torn by rivalries and misunderstandings which are basically not political or economic, but idealistic, religious. We must learn to love our neighbors if we are to avoid that last atomic war. But before we can love our neighbors, we must first understand them, and differences of religious belief have long stood as the greatest barrier to that understanding both at home and abroad. Tolerance and intelligent idealism are needed in the world as never before, and it is our duty as citizens to reinforce those qualities in our thinking by every means at our disposal.

As for tolerance, it might be said that in the cities of the Roman Empire people of more shades of religious belief got along with each other with more general co-operation than could be found anywhere today. Perhaps they were too tolerant, too ready to assimilate fantastic cults from the four corners of the globe, but we are in no immediate danger of falling into a similar error. Certainly they can instruct us on this score by precept as well as example, and for me the best of their precepts is contained in a letter of Pliny the Younger describing the old shrine of the Clitumnus: 'Here (among the records inscribed on its walls and columns) you will

find much material for your antiquarian studies, much to laugh at. But no, such is your *humanitas*, you will laugh at none of it.<sup>2</sup> In that single clause, *nulla ridebis*, we have a fair definition of the cultured gentleman, a statement of the aim of a teacher of the 'humanities' which should make us proud of our calling. For myself I must confess that the true significance of Pliny's statement came to me in a peculiarly vivid manner, at a time when I happened to be reading a Pow Wow book which I had found in a local book store. Ridicule of our fellow men does not solve problems, and I broke off my amused reading rather abruptly. Parents who have their children measured for the 'take off' may be better individuals than you or I.<sup>3</sup>

The idealistic, high religion of the ancients is appreciated by all serious students of man's past—including present readers—but I fear we teachers have been negligent in presenting it to our pupils. For this situation, I would cite two possible reasons, our habitual classification of this material as philosophy, which we avoid in our elementary classes because of its supposed depth and dryness, and the difficulty of distinguishing between true religious motivation and pure humanistic ethics. To the first objection I reply that the religious beliefs of the serious thinkers of the ancient world are easy for any American to understand because they are very much like our own.<sup>4</sup> The second deserves more consideration.

A laudable emphasis on human relationships from Socrates to Marcus Aurelius tempts us to think of our favorite characters as kindhearted, generous men rather than devout ones. Vergil's is a case in point: the breadth of his sympathy, the loftiness of his idealism have a universal appeal which can hardly fail to make better world citizens of the children who study his *Aeneid*. Yet, there is a division of opinion as to his real faith. Some emphasize the evidence of his life-long study of Epicureanism, others call attention to indications of Platonic influence. The one thing certain about his belief is that it was the product of reason rather than uncritical tradition, of the seminar rather than the kindergarten. In its rational character, its social ori-

entation and its spiritual depth Vergil's faith is of the type preached today as high religion. He would be accepted without question in the most truly Christian organization in the world of our time, the Wider Quaker Fellowship.

A question may arise as to the distribution of higher ideals of religion in the ancient world, because they would hardly be worth our consideration if entertained only by scattered individuals. This objection could be met by pointing out that the literature used in their elementary schools was thoroughly tinged with such thought, and literacy penetrated far into the lowest classes of the population. Furthermore, we have sound reasons for believing that the Stoic preacher was omnipresent, discoursing on the evils of sin and the folly of mankind. The final thrust delivered to the upstart Trimalchio by his Creator was the line in his epitaph: 'He never listened to a philosopher.'<sup>5</sup> From this it should not be inferred that all Romans were Stoics, since there is in their literature a strong anti-Stoic reaction, ranging from Horace's ridicule of their paradoxes to Pliny's indignant rejection of their claim to superiority because of their indifference to the death of a slave. 'I realize that others call such misfortunes nothing more than a trifling financial loss, and on that account consider themselves highminded men and philosophical ones. Whether they are highminded or philosophical I don't know—they are not men. For it is the nature of man to be affected by grief, to feel its force, yet to resist it and hold himself open to consolation, not to put himself beyond need of it.'<sup>6</sup> When pompous theorists declared that all sins are equal, from snitching grapes off a sideboard to killing your mother, men like Horace laughed at them—and the historians pronounce the Romans lacking in the subtlety necessary for the appreciation of the niceties of philosophy. However, in the case of Pliny, it should be added that everywhere he expresses high praise for the leading Stoics of his day, supplied them with cash when they were driven from the city, and was generally so closely associated with them that he only escaped proscription by the timely death of the emperor Domitian. There is little room for doubt that he

accepted most of the principles of Stoicism, including their theology. As to altruism, he exhibits this quality so completely that I often wonder just what we mean by Christian charity: he included \$1,500 for the poor children of his hometown in his annual budget, one-third of the expense of local schools; when one of his trained slaves contracted tuberculosis, he sent him first to Egypt (presumably for the dry climate) and later to northern Italy for a milk cure; his old nurse was pensioned off with a \$5,000 farm. It is customary for us to think of Pliny as a typical humanist, a materialistic humanist, if the term is allowable, but it might be closer to the truth to think of him as a devout believer in the 'god in whom we move and live and have our being', who did something about it.

If we may transfer the terminology of current theological discussion to the Roman Empire, Pliny might be classified as a 'liberal' Stoic, as opposed to a 'traditional' one, in that he recognized a high value in human life as lived by ordinary individuals. Like Horace, he would have rejected the idea that our only hope of salvation from lives of degradation and ignorance lies in conversion to an arbitrary creed. Unfortunately for our purpose, this amended, liberalized philosophy is unlabelled; a man who rejected the doctrine of natural depravity or who insisted that sympathy and love should not be suppressed along with other emotions, simply was not a Stoic; whereas today an individual who refuses to accept the doctrine of the Fall of Man—and other elements of the traditional creed—may still call himself a Christian.<sup>7</sup>

This common sense, liberalized Stoicism is clearly evidenced in the work of Juvenal. In spite of his denial of all interest in philosophy,<sup>8</sup> the Stoic flavor of the famous passage at the end of the Tenth Satire is obvious: 'Then shall men not pray for anything? If you ask my advice, you will leave it to the gods themselves to determine what is good for us and appropriate for our needs. For instead of what is pleasant they will give us what is for our best interests; man is dearer to them than to himself. Impelled by sheer emotion and blind desire, we pray for wives, and then for children; but they know

how our offspring will turn out, and our wives. However, if you must ask for something and vow entrails in the little shrines with the prophetic sausages of a little white pig, pray for a sound mind in a sound body, a stout heart free from fear of death, which counts length of life the least of Nature's gifts; which can stand any suffering, knows not how to get angry, has no desires, and counts the toils of Hercules and his cruel labors better than love and feasts and Persian cushions. I show you what you can give yourself: the only path to life of peace lies through virtue. You would have no divine power, Fortune, if we had foresight; it is we, we who make you a goddess and give you a place in the sky.<sup>9</sup> We see here the typical monistic god providentially furthering our interests, and the standard injunction to suppress emotions of fear and anger. However, we may note the omission of sympathy from the proscribed list. This becomes significant when we find our author swinging over to an Epicurean—or at least Lucretian—recognition of love and sympathy as the basis of our social life, with a Platonic Creator as its inspiration: 'Nature discloses that she gave us the softest hearts of all creatures, in giving us tears; that is the finest element in our characters. So Nature bids us weep for the ward who must hail a false guardian into court . . . , at her prompting we sigh when the funeral of a grown girl passes us in the street, or at the burial of a new-born child. What decent man, worthy of the mysteries of Ceres, thinks any human suffering foreign to him? This is what distinguishes us from the brutes, and it is on account of this that we are the only ones with inborn capacity for worship and knowledge of things divine, fit to practice and develop the arts of civilized life. For we derive our mental faculties from the dome of heaven, as lower, earth-bound creatures do not. At the beginning of the universe the Creator allowed them only life, whereas he gave us mind as well, so that a sympathetic understanding would bid us seek and offer help in time of trouble, gather scattered individuals into communities . . . lend assistance to a fallen comrade in arms.'<sup>10</sup> Juvenal was probably a kindly, well-meaning old gentleman when he wrote that passage, but I



can't imagine that in sheer saintly love of his neighbors and his enemies he approached his older contemporary Epictetus. But Epictetus as a professed philosopher was handicapped by the necessity of adherence to the creed of his sect, so that he never comes to the point of saying that god is love. Which suggests the observation that we habitually do grave injustice to individuals and groups in judging them by their creeds (or lack of them).

The universal truth of the passage from Juvenal is attested by close parallels from other literatures. First from the Chinese philosopher, Mencius: 'Therefore I say there is a common love for flavors in our mouths, a common sense for sounds in our ears, and a common sense for beauty in our eyes. Why, then, do we refuse to admit that there is something common in our hearts? What is that thing that we have in common in our hearts? It is reason and a sense or right. The Sage is one who has discovered what is common in our hearts. Therefore reason and the sense of right please our minds, as beef and pork and mutton please our palates. . . . The heart of mercy is in all men; the sense of shame is in all men; the sense of courtesy and respect is in all men; the sense of right and wrong is in all men. . . . Even now-a-days, when men suddenly see a child about to fall into a well, they all experience a feeling of alarm and distress. They feel so, not that they may thereon gain the favor of the child's parents, nor that they may seek the praise of their neighbors and friends; nor from a dislike of the sound. Hence it is, that he who has not a heart of mercy is not a man; who has not a sense of shame is not a man; who has not a sense of courtesy and consideration for others is not a man; who is without a sense of right and wrong is not a man.'<sup>11</sup> The parable of the good Samaritan is of course, our most beautiful exposition of the principle, vividly illustrating the negative side of Mencius' definition by the implication that those who passed by on the other side were neither neighbors nor men. Both in interpretation and application I think we overemphasize the element of love in Christ's teaching. In this parable he is not trying to make us love, but to

do a lot of thinking on the question, Who is my neighbor? And it is quite in the spirit of the text to point out that the barrier between Levite and the common Jew, like that between Jew and Samaritan, had been raised by organized religion.

In conclusion, I would simply plead for a reopening of that old question, Who is my neighbor? Who is outside the pale, heretic, a pagan, an atheist? Thanks to the strength of our pagan background, I can assume that my readers believe firmly in the brotherhood of man, and are generally tolerant in a live-and-let-live fashion. But I think we can go further and recognize a similar purpose, a 'similar sanction and dynamic,'<sup>12</sup> behind the actions of Samaritans and Greeks. They felt their religion as much as any of us, and it would be faint praise, indeed, to say that they were more successful in putting it into practice. Call it what you will, there is something more than cold intellectualism in Epictetus' exhortation to the slaveholder: 'Will you not remember what you are, and over whom you exercise authority, that they are by Nature your kinsmen, your brothers; that they are the children of Zeus?'<sup>13</sup> It is perhaps a laudable instinct of curiosity which prompts us to stop and ask what Zeus meant to our author, and we may find in his writings a definition of god somewhat at variance with ours. But it may also be that he expresses himself here as a human being, not as a philosopher, and that his god is what it sounds like, Juvenal's god of tears and sympathy. Similarly the neighbors or business associates who profess creeds different from our own would in most instances laugh at the tenets of their churches which consign us, along with other non-believers, to scorn and eternal damnation. Man is by nature a social animal, liberal in the sense of seeing the good—or the god—in those with whom he comes in contact.

Another characteristic of the liberal is a degree of scepticism which leads him to reject the principle of infallibility in doctrines, whether they be preserved in writing or oral tradition. Cicero, for example, had almost unbounded admiration for Plato, and accepted his views as to the nature of god and the soul. But at the same time he recognized his limitations as a human

being  
from  
that  
him  
of the  
cule  
Chr  
seep  
the  
ratio  
the  
may  
retic  
reco  
mak  
If  
sure  
ques  
more  
take  
liber  
oush  
wou  
men  
On  
form  
greg  
cien  
tion  
vam  
tain  
of C  
ter

\*P  
Class  
burg.  
1 H  
Gree  
2 E  
3 H  
nition  
blind  
we s  
ship  
devel  
need  
quisit  
tius'  
malor

being. He will not take recourse to the argument from authority, and rather gives the impression that he hardly expects his friends to agree with him on such a vital subject as the immortality of the soul. The liberal critics of Stoicism ridiculed the dogmatic assurance of the faithful; the Christian liberal follows this same tradition of scepticism in quietly side-stepping the issue of the inspiration of the Scriptures. He seeks a rational basis for his convictions, but observes the great variety of elements on which conviction may be founded, and is thus inclined to a modest reticence. This characteristic, combined with his recognition of the unity of the human family, makes him a tolerant, co-operative citizen.

If I have shocked some traditionalists who are sure that there is only one answer to the great question of religion, may I at least plead for a more logical classification of beliefs, which will take into account the common basis of European liberalism. Socrates, Vergil, and Juvenal obviously cannot be labelled Christians, but they would undoubtedly have accepted the fundamental teachings of the Sermon on the Mount. On the other hand, the modern liberals, who form the backbone of many of our Christian congregations, have more in common with the ancient liberals than with the present-day traditionalists. Our terminology needs drastic re-vamping, and if the word *pagan* is to be retained, some effort should be made, in the spirit of Christian charity, to remove its present sinister connotation.

## NOTES

\*Paper read at the meeting of the Pennsylvania State Classical Association, held in December 1945 at Harrisburg.

<sup>1</sup> H. L. Crosby and J. N. Schaeffer, *An Introduction to Greek*, Allyn and Bacon, New York 1928, p. 108.

<sup>2</sup> *Epist.* 8.8.7.

<sup>3</sup> However, respect for the rights of others and recognition of the factors which determine belief should not blind us to the social value of religious institutions as we see them. Our knowledge of Roman emperor worship may help us to see how Nazism and Shintoism could develop, but it doesn't lessen their tragic effects. We need look no further than our European holy wars, inquisitions, and pogroms, to appreciate the truth of Lucretius' profound dictum, *Tantum religio potuit suadere malorum* (1.101).

<sup>4</sup> Cf. e.g., Dean Inge, *The Legacy of Greece*, edited by R. W. Livingstone, at the Clarendon Press, Oxford 1922, pp. 27-56.

<sup>5</sup> Petronius, *Sat.* 71.

<sup>6</sup> *Epist.* 8.16.3,4.

<sup>7</sup> Bernard Iddings Bell, *What About Church Unity?* Atlantic Monthly, Jan. 1946, 55-7.

<sup>8</sup> *Sat.* 13.120-3.

<sup>9</sup> *Ibid.*, 10.346-66. The use of the plural 'gods' in this passage must be considered purely rhetorical, as our next quotation proves his monotheism.

<sup>10</sup> *Ibid.*, 15.131-56. For a fuller statement of the monistic creed cf., e.g., Cicero, *Tusc.* 1.68-9; for resemblances to Lucretius, cf. 5.1011-27.

<sup>11</sup> Lin Yutang, *Between Tears and Laughter*, Garden City, N. Y. 1943, pp. 210-1.

<sup>12</sup> Bernard Iddings Bell, *l.c.*, p. 52, 'Philanthropy and general goodwill are not Christianity; Christianity is a religion, a sanction and a dynamic behind philanthropy and general good-will.'

<sup>13</sup> Arrian 1.13.5.

SAMUEL LOOMIS MOHLER

FRANKLIN AND MARSHALL COLLEGE

## REVIEWS

*Wordsworth's Reading of Roman Prose.* By JANE WORTHINGTON. pp. xi + 84. (Yale Studies in English: volume 102.)—New Haven, Yale University Press, 1946.

A new procedure was established within the last few years by Professor Lowes who, in the *Road to Xanadu*, made an esthetic-psychological examination of the ways of imagination, of the hinterland sources, and inspiration of Kubla Khan. A similar type of study, *Tennyson in Egypt*, was published by Dr. W. P. Paden in 1942. The present survey—originally matter for a doctoral dissertation—follows these lines, the purpose of the author being to determine that Wordsworth's reading in Latin prose, both wide and intensive, had an appreciable effect upon his thought and work, that the stuff and substance of his poetry, beyond the personal, emotional factors inherent in any poetry, derive largely from a classical *fond*.

It is not surprising to find that Wordsworth's poetry can be linked to a demonstrably determined classical origin. Wordsworth, being of his generation and set in his English milieu, had the classical background. His *Ode on In-*

*timations of Immortality* is nothing but a poetic transfusion of the Platonic concept of knowledge as post-natal recollection. What is surprising is to discover how much of Wordsworth's reading in Latin prose is actually reflected in his poetic stylistics and in the content of his work, in direct reference, allusion, imagery, phraseology, and argumentation.

In her first chapter Dr. Worthington surveys, in terms of Wordsworth's library, the extent of his reading in Roman historical and political writing, finding that the maturity and acumen of Tacitus appealed to him particularly. To Wordsworth, the French Revolution seemed, in Gallic form, the esurgence of the tumult of Roman history itself, a kind of personification, in clamant shape, of political ideologies, dominated by the Roman-Wordsworthian slogan that the salvation of a state rests on the virtue operative in the state.

The following chapter, analyzing the effect of Wordsworth's reading on his political views, is good, well articulated reasoning, and convincingly shows how such absorbed study of ancient history colored Wordsworth's outlook, making the classics to his kinetic mind much more than a merely pleasurable ivoried retreat, but rather an ameliorative means of motivating political tendencies.

A concluding chapter consists of a fresh, detailed investigation of Wordsworth's Stoicism as springing from his reading in Stoic philosophy—mainly in Cicero and Seneca, with excursions among the Greeks. A Stoic outlook, as Dr. Worthington decisively deduces, was possibly the sole outlook for a man like Wordsworth, who had lost all faith in the functions of civil society and yet had resolution enough to endure 'outrageous fortune.' This viewpoint, permeating the woof of his thought, materialized in his *Ode to Duty*, *The Excursion*, and other pieces.

There is unhappy phrasing on page 71, the assumption—which would run counter to the thesis itself—being that Wordsworth used philosophy as a poetic device, while the truth is that his absorption in philosophy naturally resulted in certain poetic effects. On page xi *Libros* should be *Libri* (twice).

This sound study on a practically untouched subject, well documented, with a good bibliographical apparatus, should serve as an illuminating running exegesis on Wordsworth's poetry.

HARRY E. WEDECK

ERASMUS HALL

**The Wisdom of Sophocles.** By J. T. SHEPPARD. 76 pp. (London, George Allen and Unwin, Ltd., 1947.) \$1.50.

The provost of King's College, Cambridge, having previously contributed to 'The Interpreter Series' an essay on the Oresteian trilogy entitled *Aeschylus, the Prophet of Greek Freedom* (1943), now has written on Sophocles for this series. Mr. Sheppard is probably best known to American readers as an authority on dramatic literature through his work *Aeschylus and Sophocles* (1927) in the series 'Our Debt to Greece and Rome'.

The present essay is divided into seven chapters: 1. The Happy Artist. Salamis, the Apprenticeship, the Servant of the City, the Good Companion, Attic Salt, the Poet's Pilgrimage. 2. Ajax. The Hero and the Tragic Problem, the Sin of Ajax and Athena's Intervention, Athena's Pupil, the Divine Persuasion, the Trial: Athena's Challenge, the Verdict. 3. Heracles. The Sophoclean Version, the Root of Bitterness: the Antidote, Love with Wisdom; the Athenian Ideal, Heracles: Deianeira: Hyllus. 4. The Tragedy of Athens. Athens and Scientific Progress, 'The Educator of All Greece,' the Reverse of the Shield, the Sophoclean Premonition. 5. Antigone. The Dramatic Situation, Antigone's Defiance, Her Appeal to the Unwritten Law, the Writing in the Heart, Love's Sacrifice of Love, Haemon's Function in the Play, Antigone's Last Speech, the Final Scenes. 6. Oedipus Tyrannus and Electra. Oedipus, the Gods, Jocasta, the Valley of the Shadows, the Unsolved Questions. 7. The Last Stage of the Pilgrimage. The Philoctetes, Oedipus at Colonus, Youth, Manhood, Age, and Passing of the Hero, the Poet's Secret.

The Treatment of the plays is uneven, the



*Electra* and *Philoctetes* receiving a scant page apiece, while fourteen are allotted to the *Antigone*; but this obvious unbalance is due to the author's approach to Sophocles. It is the 'Wisdom of Sophocles' as revealed through his works rather than the individual plays *qua* dramas with which Mr. Sheppard is here concerned. He challenges the views of those persons who believe that Sophocles '. . . was a poet—just a poet, and alas! a pagan poet suckled in a creed outworn, yet strangely thriving. Serene, unquestioning, traditional, accepting the conventions and superstitions of his age, a poet of the Ivory Tower, he dreamed his dreams' (p. 5). Rather, states Mr. Sheppard, 'He made no claim to read the riddle of the universe and 'criticize' or 'justify' its Author. But he neither posed nor whimpered, and he tried to face the facts.

Faithfully, with deep compassion, he interpreted, by the retelling of old tales, the lives of men and women doomed and privileged to live in the most brilliant and most tragic age of Athens' (p. 6). 'Was he, as some commentators seem to think, a poet of the Ivory Tower, serenely happy in his art, successful and accomplished, but 'insensitive' or even 'morally obtuse'?' (p. 45). 'May not the placid piety, the sweet serenity of which some speak so lightly, have been drawn from some deep fount of inspiration? I, for one, believe they were, and that is why I have made bold to write this book' (p. 6).

As in his previous writings, Mr. Sheppard shows himself well versed in this field and has little difficulty in scoring his point.

DONALD W. PRAKKEN

FRANKLIN AND MARSHALL COLLEGE

#### AMERICAN ACADEMY IN ROME SCHOOL OF CLASSICAL STUDIES SUMMER SESSION, JULY-AUGUST 1949

The third postwar Summer Session of the School of Classical Studies will be held in Rome during the summer of 1949. The session will begin July fifth and close August thirteenth. It will be under the direction of Professor Mason Hammond.

Two successful sessions (1947, 1948) have proved that classical studies can be conducted in Rome under prevailing conditions in a normal and profitable manner. Museums and monuments are open on regular schedules, transportation is available for visits to outlying sites, and the cultural activities of the city on the whole are functioning normally. The Academy will assist in obtaining suitable accommodations in Rome for the duration of the session.

The course will be devoted to a study of Roman civilization as exemplified in its surviving material remains in and about Rome and as portrayed in its literature. The work will be divided about equally between archaeological and literary material from the origins to Constantine. But emphasis in both will be given to the period extending from the last century of the Republic to the middle of the second century A.D. Thus the outstanding writers of Latin literature will receive particular attention. Excursions will be made to Monte Albano, Horace's Sabine Farm, Ostia, and an Etruscan site.

Enrollment will be limited to twenty-five students. Applications for admission must be received by the Academy's New York office not later than March 1, 1949. Basic expenses including tuition, accommodations, board, and third-class transportation from New York and return may be estimated at \$800. Apart from scholarships which may be provided by regional classical associations or other local groups, a limited amount of scholarship assistance will be available.

Requests for details should be addressed to:

Miss Mary T. Williams, Executive Secretary  
American Academy in Rome  
101 Park Avenue, New York 17, New York



*For over a quarter of a century*  
ULLMAN AND HENRY LATIN  
*has led the field*  
*in succeeding editions*

## LATIN FOR AMERICANS

BOOK I - for first year :: BOOK II - for second year

THE MACMILLAN COMPANY

New York : Boston : Chicago : Dallas : Atlanta : San Francisco

